The Christian Century

PUBLISHED WEEKLY

Labor's New Leviathan
By Robert E. Fitch

World Conquest by Committee
Editorial Correspondence

The Industrial Chaplains
By Clair M. Cook

Labor Sunday Messages
An Editorial

AUGUST 31, 1955

In This Issue

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The Christian Century

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Coming Events

Aug. 30-Sept. 1. Regional Audiovisual Workshop (National Council of Churches Department of Audiovisual and Radio Education), Georgetown, Tex.
Aug. 30-Sept. 2. Episcopal Pacifist Fellowship Annual Meeting, Seabury House, Greenwich, Conn.; J. Nevin Sayre, Paul Sekiya, speakers.
Aug. 30-Sept. 9. Church of England in Canada 19th General Synod, Edmonton, Alta.
Sept. 1-7. Assemblies of God Biennial General Council, Oklahoma City.
Sept. 2-12. Ecumenical Institute Bible Study Conference (in cooperation with World's Student Christian Federation), Bossey, Switzerland.
Sept. 3-9. National Council of Churches 19th International Workshop on Audiovisual Education, Green Lake, Wis.
Sept. 3-10. United Student Christian Council General Assembly, New York city.
Sept. 4. Labor Sunday.
Sept. 4-16. Protestant Episcopal Church Triennial General Convention, Honolulu, T. H.
Sept. 6-9. Synod of the Eastern District of the Moravian Church (Northern Province), Bethlehem, Pa.
Sept. 12-16. Congregational Christian-Evangelical and Reformed Social Action Institute, Chicago Theological Seminary.
Sept. 18-22. Evangelical and Reformed General Council Semiannual Meeting, Kansas City, Mo.
Sept. 19-30. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 20-22. Church of God (Anderson, Ind.) First World Missions Convention, Dayton, Ohio.
Sept. 21-22. National Lutheran Editors and Publishing House Managers Association 43rd Annual Meeting, Philadelphia.
Sept. 23-27. International Assembly for Lutheran Church Music, Amsterdam, Holland.
Sept. 25-27. Disciples of Christ Area Assembly, Lynchburg, Va.
Sept. 28-30. Disciples of Christ Area Assembly, Pittsburgh.
Sept. 25-Oct. 2. Christian Education Week (N.C.C. Division of Christian Education).
Sept. 27-30. Synod of Western District of the Moravian Church (Northern Province), Madison, Wis.
Sept. 30-Oct. 4. Methodist Youth Fellowship Regional Christian Witness Mission and Workshop Conference, Pittsburgh.
Oct. 1. United Lutheran Woman's Missionary Society Triennial Convention, Cleveland.
Oct. 2. Worldwide Communion Sunday.
Oct. 2-4. Disciples of Christ Area Assembly, Atlanta.
Oct. 5-7. Disciples of Christ Area Assemblies, Cincinnati, St. Louis.
Oct. 6. American Bible Society Board of Managers, New York city.
Oct. 9. Men and Missions Sunday.
Oct. 9-11. Disciples of Christ Area Assembly, Omaha.
Oct. 9-15. Churchmen's Week.
Oct. 12. United Church Men's Rallies.
Oct. 12-14. Disciples of Christ Area Assembly, Colorado Springs, Colo.
Oct. 13-29. Moravian Church (Northern Province) Annual Meetings, Bethlehem, Pa.
Oct. 15. Laymen's Sunday.
Oct. 17-18. Garrett Biblical Institute Conference on the Ministry in Connection with Inauguration of Dwight E. Loder as President, Evanston, Ill.
Oct. 17-19. Disciples of Christ Area Assembly, Spokane, Wash.
Oct. 17-19. Presbyterian, U.S.A., General Council and Committees, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, AUGUST 31, 1955 NUMBER 35

EDITORIAL

THIS IS the week in which the United Nations subcommittee on disarmament resumes its sessions. The subcommittee adjourned for the summer, after secret meetings in London, just before the heads of the Big Four opened their "summit" conference in Geneva. In the light of what happened there, and at the later Geneva conference on the peaceful use of atomic energy, and in view of the unquestionable easing of international tensions which has made this a memorable summer, the meeting now opening at U.N. headquarters takes on an extremely critical character. Quite possibly it is the most critical disarmament conference which has ever met; certainly it is the most critical to meet under U.N. auspices. For now the nations, after all the gratifying things said this summer, must get down to solid business. The mutual expressions of desire for disarmament and readiness to sacrifice for disarmament must be translated into measurable disarmament. Otherwise, the world's people will conclude that disarmament is a perpetual mirage, and they will sink into fatalistic apathy. However, the prospect is better, as this conference opens, than ever before. Each side put itself on record at Geneva acknowledging the sincerity of the other. The Soviet Union since Geneva has announced a cut of 640,000 men in its armed forces. Naturally, there are questions as to what total this is cut from. But it *is* a cut, and a big one. At the same time, Mr. Stassen has said that the United States enters the U.N. conference prepared to combine the Soviet Union's inspection proposals with those put forward by President Eisenhower. Don't expect quick results from this U.N. conference, but don't give up expecting important results.

Down to Work on Disarmament

The Lid Blows Off In North Africa

ONE CAN only hope that the terrible killings in French Morocco and Algeria may prove to be an isolated outbreak. They came on the anniversary of the high-handed action of a former French government in exiling a sultan who had acted like a slightly less than entirely compliant puppet. With that anniversary past, the Arabs may be willing to let the fires of revolt die down for a time. But any hope that this will prove the case must be very thin; even if the Muslims should be ready to abstain from more violence for a time, the French *colons* have displayed equal savagery and less readiness for reasonable negotiation. The explosion which took place over the August 21 week end, on the eve of the Aix-les-Bains conference Premier Faure had called to present his concessions to the Moroccan nationalists, showed that it is no longer true that time is running out for the French in North Africa—it has run out. The most significant aspect of the outbreak was that it reached its most terrible ferocity in Algeria, which France has insisted is content, and that in Morocco the Berbers, hitherto pro-French, joined forces with the Moroccan nationalists. Now that the long-feared explosion has come, what is the United States going to do? If it goes on tacitly supporting the French as the price of keeping air bases in Morocco, it will be caught more squarely in the middle of the uprising against a doomed colonialism than it was in Indo-China. What are those bases worth in the midst of an infuriated population? And what will it mean for the long-run future to have this nation fixed in the Arab mind as a diehard supporter of European imperialism? The problem which the North African revolt presents to the United States is as difficult and as implacable as that confronting France.

Goa Is More than a Two-Nation Issue

OUR APPREHENSIONS with regard to what might happen at Goa, the Portuguese enclave on India's west coast (see the Century for August 10), were tragically proved warranted on August 15. On that day a large number of unarmed Indians, perhaps as many as 5,000, tried to march into Goa and the other two tiny Portuguese settlements. They evidently hoped that the Portuguese would prove as pervious to Gandhian nonviolent methods as had the British, but they failed to reckon with the fact that the Portuguese had no "nonconformist conscience" to interfere with their trigger fingers. At least 29 Indians were killed and 150 wounded. As a consequence, Indian public opinion has been stoked to fury, mobs have attacked Portuguese consulates in Bombay and Calcutta, and there have been enormous demonstrations in other cities. Prime Minister Nehru has denounced both the action of the Portuguese and the attempt, in defiance of his orders, to stage a peaceful invasion. At the moment, he is holding India under stern military and police restraint and is renewing his assurances to the world that, however the Goan problem may be solved, it will not be by force—not even by unarmed force. But Nehru probably cannot keep this lid on indefinitely. If steps are not soon taken to liquidate this remaining vestige of colonialism in India, an explosion is bound to occur. Such an explosion could do as

much damage to Nehru as to the Portuguese. If the Western powers—meaning especially the United States and Great Britain—have any interest in keeping Nehru at the head of the Indian government they will spare no effort to make their Portuguese ally aware of the importance of settling the Goan issue in the only way that will satisfy India, or the rest of Asia.

One Full-Fledged U.M.T. Program Coming Up

WHEN Congress passed the Reserve Forces act, we ventured to predict that the army would accept such a shoddy piece of legislation only as a means of opening the door to a full-fledged universal military training bill in the next session. The statement which President Eisenhower attached to his signature on the bill showed that this is just what is going to happen. "The President," said the *New York Times,* "damned [the new law] with the faintest of praise." And after pointing out that the President's position shows that "a courageous review of the whole question" is required in the next session, the *Times* went on to denounce congressmen's distaste for UMT. "This specter," it said, "should be laid. The benefits of our way of life are 'universal.' The obligation to defend that way of life should be equally 'universal.'" A week later the *Chicago Sun-Times,* in a dispatch from its Washington bureau, was likewise candid in pointing toward what is ahead. It told how the Pentagon, in setting up the "volunteer" training corps of 17-to-18½ year-olds provided in the new law, is planning to make this such a plushy type of service that teen-agers will rush to enlist. "The army," said the dispatch, "has a de luxe training program in store for the first 90,000 who volunteer . . . with the idea of using the project as a showcase to impress Congress. . . . Defense officials . . . are determined to make the first year's operation of the program such a success that they can present the public and Congress strong arguments for making the six-months-plus program compulsory, as the draft now is." This is putting the churches and other organizations which have opposed UMT on ample notice of what to expect after Congress reassembles in January. Will they be ready when the test comes?

Chicago's Army Beer Murder Case

CHICAGO, like other cities, has anti-aircraft and guided missile army posts scattered about the city and its suburbs. At one of them, located in a municipal park, there was a dance on the night of August 7. A 17-year-old girl was taken to the dance by a boy in the unit. When he passed out after too many beers, vomited and had to be put to bed, the girl started home alone. Her body was found the next morning; she had been raped and then murdered. Within a few hours, an 18-year-old private from Detroit confessed that he had trailed her from the party and committed the crime. He had done so, he said, after drinking "10 to 15 cans" of beer. The private has been indicted for murder. Illinois law forbids the sale of intoxicants to minors and a Chicago ordinance forbids such sales to anyone in the municipal parks. But when the president of Chicago's park board asked the army to stop the sale of beer on its posts in the city's parks, Lt. Gen. Hobart R. Gay, commanding the 5th army headquarters not far from where the murder took place, replied that he would have to think it over. The general complained that the papers had "blown up" the murder out of all proportion, that he had no proof that the private was really drunk when he killed the girl, and that if he was drunk it was not certain he became so at the party. Besides, the beer involved was 3.2 beer; the army has declared 3.2 beer nonintoxicating and approved its sale at army posts; therefore the general wasn't sure that there was anything he could do about the park board's request to stop the sale and drinking of such beer at the post. The general didn't quite get around to arguing that the soldier who did the killing and the other soldier who passed out couldn't get drunk on 3.2 beer, or that the girl couldn't be killed by a soldier who had drunk that much 3.2 beer, although that would seem to be the logic of the Pentagon regulations which the general said made his authority to take action doubtful. Now, some papers report, the army is concerned lest this tragedy be picked up by "temperance fanatics" and used as an argument against UMT. How could the army possibly think that it might be?

K. of C. Advertising Draws Moderate Returns

MANY PROTESTANTS, if the mail reaching this office is an indication, have an idea that the advertisements placed in magazines and newspapers by the Knights of Columbus are sweeping enormous numbers of converts into the Roman fold. It isn't so. This advertising campaign is showing cumulative results, with requests for information about the Roman church going up a little every year. But Luke E. Hart, supreme knight, told the recent K. of C. convention at Philadelphia that last year the total number of replies was 318,000—no sensational figure—and that the nearly two million inquiries received since the advertising campaign was started in 1948 have yielded 195,500 enrollments for instruction. As advertising experience goes, a 10 per cent return is very good and we don't wonder that the Knights are pleased. But the figures are not record-breaking. ¶A Houston, Texas, millionaire, Morris C. Oldham, who died last month, left several million dollars to a foundation to help "small Protestant churches." The line forms outside the Houston probate court. ¶At a conference in Tokyo attended by persons from 13 countries connected with 11 faiths, a resolution was adopted calling for the formation of an international, intercreedal council to "channel the energies of all religions toward permanent cooperation in the fields of world peace and betterment of social conditions." Prominent Christians involved included Toyohiko Kagawa, Michio Kozaki, chairman of the National Christian Council, the Roman Catholic bishop of Kyoto and the president and former president of Doshisha University. ¶On August 3 we noted the historic irony in the issuance of a U.S. postage stamp to honor Susan B. Anthony, whose previous involvement with the government brought her conviction for a criminal act. On September 21 the United States will issue a 30-cent stamp honoring Robert E. Lee,

whose last official dealing with the government was to be deprived of his citizenship and voting rights for the crime of participation in rebellion.

Labor Sunday Messages

LABOR SUNDAY is coming up again, and promises to receive even less attention this year than usual. The number of churches that will hold off their observance until the second Sunday in September will be very small, for the calendar this year makes the second Sunday the 11th, and by that time congregational machinery is shifting into high gear for the "regular program." So Labor Sunday is almost certain to be observed on the 4th (where it is observed at all), with every family in the parish that can possibly do so off on a final summer week-end holiday and a pinch-hitter in the pulpit who will be gratified if he finds even a respectable sprinkling of hearers scattered about the pews. Maybe this annual experience had something to do with the action of Pope Pius XII earlier this year in establishing May 1 as the feast of St. Joseph the Workingman, thus choosing spring as the season in which the Roman Catholic Church will stress its concern for the welfare of labor.

I

Whatever the handicaps imposed by social custom, Labor Sunday is just ahead, and in anticipation of its coming both the department of the church and economic life of the National Council of Churches and the social action department of the National Catholic Welfare Conference have issued their annual messages. We do not know how long the Catholic body has observed this custom, but the first Labor Sunday message from the old Federal Council of Churches was put out in 1917. This year's is one of the best because it is one of the shortest. If a church puts a copy in every pew rack ($3.50 for 100, from the National Council of Churches, 120 East 23rd St., New York 10), most of those present will find it quicker and more interesting than the parish bulletin to read through while waiting for the organ "voluntary" to end. If mailed to the membership, the statement's brevity promises a far higher proportion of careful reading than is the usual fate of third-class mail.

Anyone who reads the two messages will be struck by the contrast between them. Protestantism is frequently upbraided for being too moralistically and politically minded, for spending its energies fussing around with details of social reform when it should be concentrating on great underlying principles of social relationship based on theological premises. Yet when these two Labor Day messages are laid alongside each other, it is that of the National Catholic Welfare Conference which puts its emphasis on specific policies and legislation, while the N.C.C. statement runs to generalities. They are important generalities, but we fear labor unionists will regard the Catholic statement as coming closer to "saying something."

After a general introduction calling the American people to careful study of "the principles of social justice and social charity," and linking this particular expression of the American hierarchy with the social concern shown by the papacy, the N.C.W.C. message proceeds to these specific commitments: approval of the merger of the American Federation of Labor and the Congress of Industrial Organizations; approval of the peaceful negotiation of a guaranteed annual wage in large segments of the automobile industry; support for federal family allowances legislation on the Canadian model; support for extension of social legislation to cover migratory workers and others now unprotected; condemnation of the Taft-Hartley act and "right to work" laws adopted by some states; a call for study of the automation problem by both management and labor "with the same intelligence and same spirit of good will" which marked adoption of the guaranteed wage principle, recommendation of the "industrial council" as the most effective method to secure peace and democratic participation in policy-making in large plants. This, both trade unionist and employer-manager will say, is really getting down to cases.

II

In contrast, the National Council's message moves on a level of generalization. When it says that it "hail[s] the progress in the relations between labor and management, in the lessening of jurisdictional disputes and in the growing spirit of cooperation among the branches of organized labor," the reader can, if informed, see a reference to the G.A.W. negotiations in the automotive industry and to the A.F.L.-C.I.O. merger. But this is something which has to be read into the N.C.C. statement; it is not there in words.

Likewise, the portions which deal with racial equality of opportunity in industry, support for economic aid to other countries and the need to end the nuclear armaments race rely for their impact on the enunciation of general principles. In the long run, this may be more effective as a means of defining church responsibility for social welfare than the one-two-three immediate specifics of the Catholic message. But there is always danger that the smoothness of the generalizations will let them slide into the hearer's or reader's mind, and right on out again.

If we were to venture a criticism of both Protestant and Catholic statements it would be for their lack of stress at two points. They do not, we feel, give sufficient attention to the danger in which organized labor (and the public welfare) stands from its rapid accumulation of power—probably to be increased by the impending A.F.L.-C.I.O. merger. To be sure, the N.C.C. warns that "with strength comes obligation," and that "the stronger [labor's] organization becomes the greater is its obligation to be truly democratic in its procedures and to weigh its every act in the light of its effect upon the general welfare." But only the discerning will see in such words the same misgiving which Dean Fitch expresses in his article on page 995 of this issue.

Dr. Fitch may be overly apprehensive about the dangers and not sufficiently hopeful concerning the opportunities implicit in the new "managerial revolution" situation. (We think he is.) But the perils for labor and for the public good in the shifting pattern of social power are no figment of the imagination. If the prospective merger turns

out to be absorption of the *mind* as well as the membership of the C.I.O. in the A.F.L. mentality revealed by such a recent episode as that of Mr. Beck's "sale" of his house, the moral danger for labor in its use of unaccustomed power will be very grave. The churches, which recently have begun to give intelligent attention to the ethical problems of business, should be showing more concern over labor's new problem of power than they have so far.

III

A second matter of major importance, barely hinted at in the N.C.C.'s message and ignored by the N.C.W.C., is the relation of organized labor in the United States to the welfare of workers in the rest of the world. It is fairly easy to lay down moral generalizations in this regard; the N.C.C. sweeps them all into a single reminder of the words of Christ: "You shall love your neighbor as yourself." But when the church lays this exhortation on the conscience of organized labor in a nation with a living standard fantastically higher than that of the majority of other human beings, what *specifically* is involved?

We are glad to see that the Central Committee of the World Council, after stating that "two-thirds of the world's population are living in conditions of poverty, disease and misery," at its meeting in Davos provided for study conferences on the issue raised by that fact in Brazil, in India and in some highly industrialized country in November of this year, January of next and the summer of 1956. Perhaps these will help to chart the moral obligations of workers living in an incredibly rich nation to two-thirds of their fellows living in terrible want. But this is an ethical, as well as economic, question on which the churches are not saying much as yet. If it is too thorny for the *National* Council, maybe that is one more providential reason for having the *World* Council of Churches.

World Conquest by Committee

[EDITORIAL CORRESPONDENCE]

Davos, Switzerland, Aug. 10.

NO DOUBT it is inevitable and perhaps even proper that when the Christian churches come to plan what is misguidedly called their "world strategy" they should use the instrument of the committee. William Temple once had a good word to say for committees. He liked them when they were composed of people who spoke the same working language, "knew their stuff" and "cut the cackle" of the vast prolegomena which so often enshroud the committees of Christian organizations.

The World Council of Churches left loads of prolegomena behind on the shores of Lake Michigan, and at its recent Davos series of committee meetings it tipped out some more. But there was a sharper, clearer air about Davos than about Evanston. One had the impression that the organization set up at Evanston is finding itself, moving out into a personality of its own, caring a little less about proving the case for its own existence, and looking out on the world as a planet to be possessed, a territory which in the name of Christ it must conquer, or somebody else will.

I

Can this movement be by committee? Well, how else is a council of churches to think and plan? How else is the entangled machinery of divisions and departments to grind away in public, and so save the council from becoming merely a pleasant kingdom of happy bureaucrats who rig the order of going to suit their own book? The Davos meetings had the merit at least of making an attempt to give the council the sense of being managed by the representatives of its member churches. This is not only an administrative factor but an acutely Christian issue. Not only at the time of its great assemblies must the council be seen to be "of the churches," but at every possible moment in the years between. Davos was distinctly encouraging from this point of view. Attendance at meetings of both the working committees and the Central Committee was excellent. The representatives of the member churches are plainly taking trouble to ride forth on this world conquest by committee, and even to sit through long tourneys while the champions joust in the tiltyard.

But there was little individual jousting at Davos, and the speechmaker was conspicuous by his absence. An omnipresent silence appears to have settled over the kingdom of committees—either through self-denying ordinances or by a growing judgment that a committee is an arena of doing rather than talking. If the World Council during the years between Evanston and its next assembly can train its two hundred committee people to a new technique of committee life, then it may be the pioneer of a much-needed revolution in Christian administration and action.

The heavy digestion of Evanstonian fodder proceeds. In some ways the World Council may now be said to be masticating its own mealies. Take, for instance, the council's concern for what it calls the Responsible Society. This is now sharpening into a three-year plan for active investigation into underdeveloped areas. In certain specific areas yet to be named, the council will attempt to marshal the Christian forces and survey their competence to be the liberating, emancipating agents the gospel says they should be.

II

At Davos the Central Committee made the first bold thrust into what may be a new dimension of mission and interchurch aid. It sees its own at present somewhat temporary emergency department of interchurch aid becoming an ally of the traditional missionary movement in areas where the church must either live as the social solvent, irrigating the ways of the new revolution, or die, suffocated as a tiny community of citizens who had forgotten that they were Christians. In this new territory to conquer the World Council is making a bid really to be a council of churches in which the sense of mission is lively. Its plan will be to study certain areas of the world where the social, economic and political new day is leaping in ferment, and see how the church there is tackling its task of "responsible emancipation." That church will almost certainly need aid from other churches. What sort of aid is it to be? Is there an aid which is different from the

traditional kind that the missionary movement has provided? There must be some exciting answers to these questions somewhere, answers that if they are discovered will be revolutionary manifestoes for much of what foreign missions are doing and have long since forgotten to wonder why.

Another much quoted Evanstonian declaration on which the Davos committees did a partial ride forth to conquest was the one about living unitedly in a divided world. In the blush of this summer's bonhomie between East and West the hated word "coexistence" seems to have faded out almost as completely as mccarthyism itself. But a committee rarely forgets a cliché, and so it filled one with hope to see that the Davos drafters of a letter to "the Most Holy Patriarch of Moscow and all the Russias" did not use "coexistence" in either its Communist or its Christian sense. They assumed the oneness of the world in Christ, and gave the patriarch some sound sense about religious liberty, peace and the "change of atmosphere in the last twelve months." It is an excellent letter, wordy enough to impress readers behind the iron curtain but terse enough not to let its meaning be obscure. It cost $150 to send it by telegram to Moscow; but the letter is part of the World Council's policy to keep on talking with Moscow, and if letters of that length and cost are the price we have to pay for world understanding, then let us keep going at it.

III

No committees of the World Council are less like conquerors in appearance than those associated with the Faith and Order department. But in an admirable speech of both clarity and force Robert Nelson made his troupe appear mighty men of valor. He was able to report no less than eleven active plans in various parts of the world which are set toward unity, and a number of other plans which are at different stages of association or discussion. Mark you who are there on the battlefields of unity: you will get no active assistance from the World Council in the fight unless you specifically ask for it. The council is properly neutral where actual plans for unity are being debated between the churches; it "will not take sides in the great discussion between the churches concerning the particular conditions in the realm of Faith and Order which must be fulfilled in order to arrive at full church unity." The quotation is from a speech by W. A. Visser 't Hooft, the council's general secretary, who once again made a gallant and, it seemed, successful attempt to restate the council's position on this central nub of its existence. It must not take sides and it must not promote any one form of church unity, but, as Dr. Visser 't Hooft himself admitted, it must speak about unity and the nature of the unity it believes in. So that particular speech will be needed again and again. Visser 't Hooft himself always captures the prophetic note in these matters, and he appears to have discovered in Robert Nelson a deft ally who even preserves his sense of humor on the battlefield.

To conquer by committee is an art the World Council of Churches must pursue with all the vigor it can muster. If it is to grow a disciplined personality capable of taking criticism and benefiting by it, and if it is to use to the full the many gifted people who are giving their time and thought to its affairs, then it must see its committees as a central part of its life. The council itself has, of course, no existence. It is a convenient arrangement by which the churches of the world meet together. But in the very act of meeting something happens. Nobody knows yet what it is—at least fully. This is part of the excitement, warfare and conquest which make up the life of the World Council, and which can be communicated to its member churches if the members of the conquering committees are responsible in their obligations. But then not all committees have the alarms of victory in their bones. Many of them die an agreed death just after the minutes are read.

CECIL NORTHCOTT.

VERSE

Betrayed

PETER, Simon Peter, forged words into a sword,
Struck with it three shameful times
At his chosen Lord!
Found himself cut on that blade,
And one more bitter time obeyed:
"Put your sword into your sheath!"

MARY DICKERSON BANGHAM.

I Saw the Invisible

I SAW the invisible; I saw the air
In limpid currents rippling like a sea.
Nothing but emptiness at first was there
(Or so I thought), and then there seemed to be
Crystalline waves that throbbed ethereally
With soft vibrations glimmering everywhere.

I saw the invisible; I watched it stream
Over a meadow on a summer day—
Surging, pulsating lines that made it seem
Weird hidden oceans washed our common way.
Spellbound I viewed it, having marked a ray
From worlds as near as touch yet dim as dream.

STANTON A. COBLENTZ.

Thinner Sun

TIME sighs for dust, and ever as she sighs
Her dry, destructive spirit gains a prayer;
Andromeda grows gray within the skies,
The inconsequent earth drifts formless through the air.
What Great Compassion shall arrest our doom,
Spoil Time, and grant us our eternity,
Release us from our insufficient room,
Strike off our manacles and make us free?
First let us find our flower or feed on grass
Or touch our fingers to the warming egg,
Unclutch the diamond and beware the brass,
And from starvation's stomach learn to beg.
Our clocks no longer tick; their smooth hands run
With electric speed from sun to thinner sun.

BENNETT WEAVER.

The Industrial Chaplains

By Clair M. Cook

WHAT ABOUT the much-discussed industrial chaplaincy? Those who use the term usually have in mind full-time employment by corporations of ordained ministers as spiritual guides and personal counselors for their employees. R. G. LeTourneau, Inc. (now LeTourneau-Westinghouse), was one of the first to have such a chaplain, hiring a former employee who had become a minister, the Rev. Dan Demmin, at its Peoria plant in 1946. Mr. Demmin still serves as chaplain, and the company now has chaplaincies also in Longview, Texas, Vicksburg, Mississippi, and Toccoa, Georgia. Rev. Clifford H. Peace, a wartime air force chaplain, has probably been the most widely publicized for his work as "pastor-counselor" at the R. J. Reynolds Tobacco Company in Winston-Salem, North Carolina. He has been with Reynolds since October 1949.

Rev. Charlie Martin, of the Mid-Continent Petroleum Company, Tulsa, a minister of the Assemblies of God, has been among the active propagandists for extension of the industrial chaplaincy. Rev. Thomas B. Roth is chaplain for the John E. Mitchell Company, Dallas, Texas, which proclaims Colossians 3:23 as its company motto, "framed and hanging in every department of the plant": "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Rev. J. K. McConnell, an ordained minister with 35 years of Y.M.C.A. experience, inaugurated and has maintained a chaplaincy program at Fieldcrest Mills, Spray, North Carolina, since 1950. Rev. J. Gordon Peterson is another Dallas chaplain, serving the Dearborn Stove Company, while still another Dallas firm, Lone Star Steel Company, made Rev. James W. Workman chaplain in September 1953. Dallas seems a center for this kind of activity, with a Council of Religion and Industry organized nearly two years ago. It embraces some forty companies, many of them with in-plant devotional programs but without regular chaplains.

Some Chaplaincies Are Part-time

In addition to full-time chaplaincies, some companies have put a local minister on their payroll for part-time service. Rev. Milton Petzold of the Evangelical and Reformed Church, Plymouth, Indiana, serves a plumbing fixtures concern in this way. Pastor Karl E. Kinseley of Trinity Lutheran Church, Latrobe, Pennsylvania, is "program director" for a devotional program at the Stupakoff Manufacturing & Ceramic Company there. Rev. John F. Herion of Willard, Ohio, has been for six years personnel counselor for the Pioneer Rubber Company while running the 540-member Grace Methodist Church.

Some features of the more regularized "chaplaincy" are carried on by ministers employed as regular plant workers while serving small churches in the balance of their time. Rev. Donald L. Matthews of Kalamazoo, young pastor of North Presbyterian Church, runs a lathe and is a union steward in the Fuller Manufacturing Company. Dean Marshall Scott of the Presbyterian Institute of Industrial Relations calls him the "unofficial padre" of the plant. There are many more such "unofficial padres" scattered across the country. In some cases they have, on their own or by request, started devotional services or prayer groups in the plant, with company permission, most often at lunchtime. Several companies have built chapels for their workers, ranging from a simple prayer space to the small but rich Reynolds chapel with gothic doorway and stained glass window. At Solar Aircraft in San Diego the workers built a chapel while the company furnished materials. That happened also at Champion Paper Company, Pasadena, Texas, where a simple frame building replaced the men's "change room" as the scene for noonday services conducted by employees or invited guests. Lone Star Steel was reported last year to be building on its grounds a chapel containing altars for Roman Catholic and Jewish as well as Protestant worship.

What Do the Chaplains Do?

What do the company-paid chaplains do? A few statistics are available. Chaplain Workman of Lone Star Steel, in his first 12-month report, listed his activities under a number of heads, some of them comparable to a regular pastoral ministry. He made 217 visits in the plant, the hospital or at home to "sick and injured," and 46 "visits where death occurred." Twenty-five "devotionals within plant" included small "occasional" devotionals in the chaplain's office as well as some in departments where services are regularly held. "Visits to home and other services" to the number of 317 included counseling on financial, alcoholic, marital and other personal problems. Mr. Workman reported nearly 8,000 contacts for the year, including telephone calls, individuals and groups, and nearly 33,000 miles of travel.

Chaplain McConnell at Fieldcrest Mills reports that in 1954 he made 4,113 "sick visits"—nearly triple the number in his first year—many of them to retired workers; attended 66 funerals, assisting at 36 of them; had 447 interviews listed as "company interest," 192 as "domestic and religious"; escorted 36 groups through the mills; delivered 46 sermons in 23 churches and 39 other talks; visited 231 families in cases of death; and made over 1,800 "good will" visits.

Counseling Services at Reynolds

"Pastor-Counselor" Peace in his first few months at Reynolds went through "all the factories during both day and night shifts, personally meeting and talking with" some 12,000 people, as a preliminary to encouraging personal counseling, which he has made his primary emphasis. During his first 18 months husband and wife problems produced 27 per cent of his counseling sessions, with other family frictions—children, in-laws and so on—accounting for 18 per cent. Eight per cent involved alcoholism, but as the strict privacy of the chaplain's counseling became known that percentage increased. At first about 5

per cent of cases involved job grievances, but they fell off as workers learned that "Rev. Mr. Peace refuses to be used as a means for cutting around the regular administrative channels." The first year 475 counseling sessions were held, but the rate went up sharply thereafter. Case files are not available to any third person, not even top company officers. All interviews are voluntary. "No one *must* come to me," says Mr. Peace. "All *may* come." And it is company policy to allow any person to leave his work as long and as often as necessary for counseling sessions, without any loss of pay. Perhaps no other chaplain has come to his work with such a grant of freedom by his company—and perhaps none other has come to it with the experience in counseling that Mr. Peace possessed. As chaplain of a 2,200-bed hospital in Texas and of a major air force replacement depot in England, he had almost 25,000 wartime counseling sessions and received the Certificate of Merit for his work in more than three years of service.

Bibles and Devotional Meetings

It is obvious that there are differences in the pattern of the company-paid chaplaincy as it exists at Reynolds and in some other companies. One chaplain's report, for instance, includes "Bibles to new babies and small children, 83," while the same chaplain mentions "tours conducted by the chaplain for guests" as part of his work. "The chief aspect of our program," says one chaplain, "is our weekly meeting which is attended by all of our employees, office and shop force inclusive. A part of the meeting is concerned with the progress of production, sales, business, with the business of the company that involves the interest of the employees. . . . The remainder of the meeting consists of a brief song service and a short devotional from the Bible." The company's literature speaks of these "assembly meetings"—two every Monday to accommodate both shifts—and says proudly: "They usually last about 45 minutes each and cost the company about $400 a week in time lost . . . one of the best investments the company makes." The brochure avows that "attendance is not compulsory," but anyone who has been involved in a company-paid meeting of any kind can judge whether or not this is a captive audience.

Union Leaders Are Skeptical

It is because of such pronounced "good for the business" attitudes that workers, particularly union leaders, tend generally to look askance at the growth of industrial chaplaincy programs. They say, as Marshall Scott reports, "If the boss wants to hire some religion, let him buy some for himself first—he needs it as much as we do." They see a purpose of manipulation through religion. The chaplain feeds their suspicions when his report acknowledges: "While we would say emphatically that the purpose of our chaplain program is not just to get more production or not to have better successful business, it is our belief that these are by-products of the program."

The same use of the chaplain for company ends is clearly seen in a nonunion textile mill whose pamphlet includes "Typical Cases in Which the Industrial Chaplain Has Had an Opportunity to Serve." A returned veteran sought a conference. "The employee's attitude toward his foreman was not good," says the account, "and he felt that he was not being treated fairly. His chief complaint was that the foreman gave orders which conflicted with orders from the assistant foreman. The chaplain advised the employee to make a sacrifice, if necessary, in patience. He was told to talk it over with his assistant foreman when he felt conflicting orders had been given. . . . The chaplain made friends with the employee *without sacrificing company policy.*"

The italicized words are a clue. This chaplain is serving in a nonunion plant (most chaplains are in nonunion shops) as a buffer for management, to promote superficially and paternally its welfare, preserving whatever may be "company policy." In this same plant the chaplain "extends the interest and sympathy of the company to bereaved families" and on Christmas morning visits "all patients in local hospitals, carrying the season's greetings from XYZ Mills, presenting each with a Christmas corsage."

Here is the first danger in a company-paid chaplaincy—that the chaplain may become a company-paid errand boy for bolstering company policy, pacifying complaints, playing on religious predilections to keep nonunion workers happy. The church should not condone such prostitution of its ministry.

What Is the Purpose?

Other instances of the "do it for business" attitude can be seen in another chaplain's statement which may be contrasted with the Reynolds approach, where all initiative comes from the worker seeking help. "Management usually takes the initiative," says this chaplain, "and supervisory personnel are invaluable for contacts and counsel." One enthusiastic chaplain has prepared a paper aimed at employers in an effort to spread the idea. "If you want to build loyalty and morale on a higher plane in your company than you have ever been able to do," it says, ". . . this brochure should challenge you to do your part for your company as well as your nation by assisting in promoting a chaplain-counselor program." The same statement points to "the problem of unrest and dissatisfaction," to the fact that "one goal of every company is for every employee to cooperate and confide in his supervisor," and to the chaplain as "qualified to offer expert counsel on the rules and policies of the company." This chaplain, incidentally, is actively working for increased interest and support of the idea by the National Council of Churches. The fact that he also proclaims that "the chaplain's attitude can be neither pro-management nor pro-labor" is bound to sound a bit hollow to labor leaders.

There can be no quarrel with the concept that the church needs to minister to workers. But labor leaders, and discerning churchmen too, are wary of the company-paid approach. They see the rarity of a true ministry of Christian counseling such as Mr. Peace performs, and are suspicious of the fact that chain corporations hostile to unions have in at least one case used chaplains only in their nonunion plants. They object, too, because this is a Protestant ministry, in which fundamentalist chaplains frequently view their task as one of evangelism, particularly oriented toward their own brand of salvation. Where does this leave the Catholics and Jews? ask the union leaders. In southern plants these may be a very small minority, but

won't there be dangerous difficulties if chaplaincies spread to less religiously homogeneous northern areas?

Churchmen close to the industrial front are aware both of the need for industrial ministry and of the dangers of company domination of a plant-paid chaplain. Consequently there have been some experiments with forms of chaplaincy not wholly supported by the company. Rev. Francis B. Sayre, Jr., now dean of the Washington Cathedral, began a postwar communitywide industrial chaplaincy in Cleveland, initially financed by the Episcopal diocese, with endorsement of the ministerial association and with expressions of pleasure from both managements and labor leaders "that someone representing the Christian church was tangibly concerned" with industrial problems. Counseling took place both on company property and occasionally in union quarters. But the goal of joint support from unions and management smashed on the rock of union politics. The companies would have wholly financed it, but Mr. Sayre rejected this on principle. While labor officials were willing to assume their share, they dared not risk presenting it to the membership for fear that "political opposition would seize on the proposal as a means of ousting the leadership on the grounds of religious proselytism." The idea itself was not in question, but its possible political use was too explosive. Mr. Sayre returned to parish ministry.

Ministers Broaden Their Parishes

In a few instances, unions have made local ministers their chaplains—not in the plant, of course, but outside. Roy H. Mills, pastor of a Des Moines Methodist church, an electrician and unionist for several years before entering the ministry, has had a rich experience as chaplain in the A.F.L. central labor body there. Andrew S. Kier, a Presbyterian elder with 45 years in a steel mill near Pittsburgh, has been made full-time chaplain by the steel workers local, with a similarly fruitful ministry.

The Presbyterians, through their Board of National Missions, recommend that a pastor "consider some industrial plant or two as a part of his parish ministry," and arrange (preferably through enlisting worker support rather than directly approaching management) for a weekly or monthly noonday service in the shop, 20 or 25 minutes long. He is to try to relate workers to "a church in their community where they reside . . . not necessarily the church of the minister who serves as chaplain, or necessarily . . . a Presbyterian church." He calls on the sick and troubled of his industrial parish and visits them in the shop, with due regard to management permission and their work demands. The Presbyterian Institute of Industrial Relations seeks to prepare pastors for such industrial concern.

One other effort has been the Methodist experiment in New England, now under serious consideration for possible duplication in some other administrative areas, which was described in this paper a year ago ("A New Industrial Chaplaincy," September 1, 1954). A joint project of 781 churches in four annual conferences, the Boston area employs Rev. Emerson W. Smith as full-time "chaplain of industrial relations." His ministry is not oriented to individuals so much as to groups—church groups, management, labor unions—where he tries to promote understanding and reconciliation between the often conflicting forces of industrial life. He has made himself an expert in the intricacies of union-management relationships, and as an independent church-paid Christian minister stands as a friend, and often as an adviser with technical understanding, to leaders on both sides of the table. To the churches he brings a better understanding of the realities of industrial life.

There can be no denying our need for Christian service by the church in the context of our industrial society. But we in Protestantism are still groping for answers as to how best to proceed. At its best, with carefully guaranteed freedom, a personalized in-plant chaplaincy of religiously oriented counseling may have high values, but at its worst it may subvert religion, consciously or unconsciously, to the consuming purposes of business. If we are to have a chaplaincy, I would vote for a church-paid arrangement of the Boston type as the most fruitful in its ultimate Christian effects in our society. But we badly need a full-scale appraisal and study of the problem in its entirety.

The Good Samaritan in College

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the colleges are soon to open the doors of the stadium and the gymnasium and possibly a classroom or two to the incoming hordes of students, it is a good time to give light again to a little classic on college life. This is a paraphrase of the Parable of the Good Samaritan in terms of present-day life in college. It was written many years ago by Charles W. Gilkey, then dean of the Rockefeller Memorial Chapel at the University of Chicago. It deserves continual reprinting. Here it is:

"A certain Freshman went from home to college and she fell among critics who said that she had no style, that her manners were awkward, and that she had an unattractive personality. Then they stripped her of her self-confidence, her enthusiasm and her courage, and departed, leaving her hurt, lonely and half-dead.

"And when the Seniors saw it, they were amused, saying, 'What a good job the Sophomores are doing on that Freshman'; and they passed by on the other side.

"In like manner the Juniors also, when they saw it, smiled and said, 'Yea, verily, for she hath not the making of a good sorority girl'; and they passed by on the other side.

"But a certain special student, as she went about, came where the Freshman was, and when she saw the Freshman she was moved with compassion, and came to her and bound up her wounds, pouring in sympathy and understanding; and she took the Freshman to her room and set her on her feet again, and brought her into her own circle, and was a friend to her.

"Which of these, thinkest thou, proved a neighbor to her that fell among the critics? Go and do thou likewise!"

College papers please copy!

Yours,

SIMEON STYLITES.

Organized Labor's New Leviathan

By Robert E. Fitch

IT IS a curious fact that the approaching unification of the A.F.L. and the C.I.O. has brought forth neither shouts of joy nor cries of alarm. The prospect is merely accepted with apathy. What is the meaning of this unification, and what is the meaning of the apathy?

Some of the apathy lies with the capitalists. Either they see nothing to disturb them in this development or, if they are disturbed, they think it useless to protest. A more significant apathy, however, is found among the friends of labor and among laboring men themselves. This is the sort of peace in the ranks of labor for which they have always yearned. But now that the peace is at hand, apparently they have taken a good look at it but are not convinced that it will be such a splendid thing after all.

It is among the professional liberals, however, that the apathy is most shocking. If liberalism means anything it means the devotion to liberty. If there is anything hostile to liberty it is monopoly or approximation to monopoly. The proposed unification will create an organized monopoly of one-fourth of the labor force of the United States. If any such monopoly of capital were to be created we should all be horrified. But liberals have so accustomed themselves to the idea that a growth in the strength of labor means a growth in the strength of liberal institutions that they are unable to recognize the point at which the power of organized labor may constitute a threat to both the freedoms of society and the rights of the laboring man himself.

Meaning of a Labor Monopoly

First of all let us be clear about the ingredients of the threatened monopoly. In part it can mean a monopoly of political power. This may reside in the power to control votes or in the power to bring irresistible pressures to bear on representatives in government. It also means a monopoly of economic power. This consists primarily in the power to give or to withhold work. Under present developments it may involve a good deal more than that. It may mean control over the votes of a large number of stockholders. It may even mean control over facilities in banking and in finance.

Now any kind of monopoly, whether by church or state or capital or labor, always involves a twofold threat. One is external, the other internal. The external threat of a labor monopoly may be directed against various objectives. It may be a threat against the independence of capital, and ultimately against that degree of free enterprise in business which is vital to a dynamic economy. It may be a threat against the political process, and even against such freedoms in society as are not obviously compatible with the ends of organized labor. The more immediate threat is against the great mass of unorganized workers, and against white-collar workers in particular. These may either be forced to come into the giant union or left out in the cold in an economic deep-freeze.

The inside threat is quite as serious as the outside, and is too easily overlooked. Just as a monopoly in capital shuts out the small businessman and cuts down the liberties and the initiative of those who hold managerial posts within the system, so a monopoly in labor is primarily a threat to the individual liberties of the workingman. He is caught in a monstrous corporation in whose policies he is unable to make himself felt as a person. He is overwhelmed by a vast and tight bureaucracy, as jealous of its prerogatives and powers as the bureaucracy of any monolithic church or business corporation or government office. And if the individual workingman should decide that he doesn't like it, well, he knows what he can do—he can like it, but he can't lump it, because there is no place else for him to go.

The New Leviathan in Politics

At the moment, of course, there are reasons why we need not fear the political threat of this new labor leviathan. There is abundant evidence that the rank and file of labor do not always vote as the top brass tells them to. Taft proved that in Ohio, and Eisenhower in the nation at large. This sort of thing occurs in part because the American workingman is not the "mass man" supposed by Europeans to exist under our capitalism, but still is and behaves like an American individualist. But it also occurs because many an American worker is more resentful of the power of his own labor bosses than he is of the power of the bosses in the factory or in the opposition party. He can get at the boss in the factory by means of a strike. He can get at the political boss by means of a vote. But it is increasingly hard for him to discover how he can get at the boss in his own union.

Nevertheless, it is possible that under the new leviathan of labor there may be a resurgence of political power. Indeed we may surmise that a principal reason why the A.F.L. and the C.I.O. want to get together is their realization that they have lost the influence over the government they enjoyed in the 1930s. It has been demonstrated too often in recent times that the old threats and cajoleries no longer work. Under the leadership of a politically ambitious person like Walter Reuther, organized labor might be able to re-educate its membership to the conviction that one of the best ways of getting what it wants is to vote unanimously for the party or the ticket that has an official endorsement. If this conviction were to emerge again in sufficient strength, then there would be important areas in the United States where organized labor could bring a commanding plurality to the polls.

The Managerial Monopoly

But while we fret ourselves with the conventional fears about what labor may do to politics or to industry, another development is taking place which is probably more ominous to the public welfare. This has been ably discussed in *Commentary* (February 1954) by A. H. Raskin, labor reporter for the *New York Times,* in an article entitled

"Unions and the Public Interest—The Degeneration of Collective Bargaining."

Mr. Raskin points out that the managerial revolution has taken place in labor as well as in industry. What we have now, instead of genuine collective bargaining, is a process in which the managers of labor sit down at a table with the managers of industry and arrive at an agreement which is to their mutual satisfaction. The managers of labor, moreover, are as relatively independent of their supposed owners and stockholders as are the managers of capital. In these two sections of our new elite there is an instinctive realization of their common interests. There is also an appreciation of the fact that, if each party to the negotiations can yield something to the other party so that the other fellow can have something good to take home to the boys, then if this is not always for the good of capital or of labor it is usually for the good of the managers who wish to remain secure in their respective jobs.

The Public May Be the Loser

Of course this must mean a diminution of industrial unrest and an increasing peacefulness in the relations of labor and capital. And peace, it's wonderful! is it not? But if industrial peace is to be bought at the price of collusion between the managers of capital and the managers of labor it cannot always be in the public interest.

For instance, if labor wants a guaranteed annual wage there is no reason why capital should not give it to them—and no reason either why both parties should not then turn to the government and suggest that capital ought to have a guaranteed annual profit. It would be difficult for any politician to resist both these pressure groups. And the only loser in this exchange of courtesies would be that public which has to pay the costs of both the guaranteed wage and the guaranteed price, as it gradually finds itself caught in an inflationary spiral in which others do the rising while it alone sinks to the bottom.

The deeper tragedy that must ensue from such an arrangement is that labor will lose its place as the standard-bearer of social justice and reform. Labor would be simply one more giant corporation, organized for the pursuit of profits and power, with its sensitivity to the public welfare diminishing in proportion to the expansion of its new prestige. Labor would lose that magnificent idealism which has made it the champion of the underdog and drew to its side many persons outside its own ranks who felt that here was a movement which stood above mere partisan interest.

Who Is to Champion Social Justice?

But no one class is destined forever to be the champion of social justice. When the capitalist fought against feudal privileges, the capitalist was that champion. When labor fought against the privileges of capital, labor was that champion. But now that labor and capital have both achieved a large measure of their objectives and begin to live in happy harmony with each other, where shall we turn to find a champion? Or is it possible that in the new complexities of a flexible and pluralistic democracy we must confront other problems and devise other strategies?

One thing at any rate becomes evident: We must revise our concept of the content of Christian love as it applies to social relations. We have been too much disposed to think of love in terms of peace, harmony and cooperation. But love as harmony is a Greek idea and has little to do with the biblical tradition. Plato's *Republic* makes it clear that the perfectly harmonious society is the totalitarian society.

Competition and the Spirit of Love

A dynamic biblical view of love in the social context will appreciate the two polarities of cooperation and competition. Cooperation, when it is carried to the point where it means just one big cooperative with nowhere else to go, is simply a polite name for regimentation and tyranny. Competition, when it is carried to the limit, leads to an anarchy of inequalities. But without some measure of competition there can be no liberties, just as without some measure of cooperation there can be no brotherhood. A community of love is one which knows how to maintain a dynamic and creative tension between cooperation and competition.

If the organization of labor in the United States should continue to move in a monolithic direction, it can become as great an evil as a one-party system in politics, a single dominant corporation in business or a "one true church" in religion. What is threatened here is the liberties of man, and of the laboring man in particular. Talk about protecting the liberty of the worker by limiting his right to organize will, of course, remind some of the old line of the National Association of Manufacturers. But it is one thing to oppose the elementary right to collective bargaining, in which the freedom of the worker resides. It is quite another thing to oppose the rise of a labor monopoly and the movement toward collusion between the managers of labor and the managers of capital, which must reduce collective bargaining to a sham and must seriously threaten the liberties both of business and of labor.

The Future Is Clouded

We should therefore view with concern the proposed unification of the A.F.L. and the C.I.O. It can mean the emergence of a new and mighty factor in the field of politics. It can also mean the rise of a form of concentrated economic power, immune to antitrust prosecutions, which will make the old-style "40 families" and "200 corporations" that terrified the New Deal look like children in an innocent game of cops and robbers. It more probably means a series of acts of aggression against the real middle classes of America—the clerical workers, the white-collar men, the professional groups—which will either bring them under subjection to the new leviathan or crush them as inconsequential outsiders.

But then again, it is possible that the prevailing apathy toward this whole affair reflects a correct intuition of a different meaning. Maybe none of these things I have suggested will happen. Maybe labor as well as capital is entering into what John Kenneth Galbraith has called "a new era of high-level stagnation." Maybe the leviathan will not cause the social deeps to boil. Maybe it will be content to cruise into the shallow waters of collusion, and at last lie trapped on the shoals of security. If so, organized labor will become a factor for "peace" and for "cooperation." It will also become safe, respectable—and sterile.

BOOKS

Family Project

JESUS AND HIS MINISTRY. *By Wallace E. Rollins and Marion B. Rollins. Seabury, $4.00.*

REFLECTING its authors' rich experience in teaching the life of Christ to seminarians and general students, this volume presents a warm, interesting account of Jesus and his ministry. It is rather unique in that it is the work of a husband and wife both of whom are highly trained in the field of biblical literature and theology. Wallace Eugene Rollins taught for 26 years at the Episcopal Theological Seminary in Virginia, of which he is now dean emeritus. His wife, Marion Benedict Rollins, was professor of religion at Sweet Briar College for about the same number of years and long served as chairman of the religion department there.

The authors try to avoid the extremes of any one school of New Testament interpretation and aim to combine the knowledge and insights of many sources. A sentence from the preface seems to characterize their approach: "Various ways of gaining insight must supplement one another in an endeavor to see the historical Jesus—knowledge of his background, different types of critical method, psychological understanding and disciplined imagination, sensitiveness to the quality of a *person* and experience of discipleship."

If one were to classify the presentation, one would place it in the liberal tradition of lives of Jesus. The focus of attention is on the quality of the man Jesus as a person, on the personality of Jesus. Three fundamental characteristics of Jesus' personality are considered responsible for the profound impression he made on his contemporaries: his intense and unique God-consciousness, his love of man and his reverence for human personality, and his combination of different and opposite traits of character. The central theme of his message was the Kingdom of God, which the writers regard as a new fellowship brought about by the inward transformation of men into realized sons of God. It is the result not of obedience to abstract ethical principles but of the response of men to the unique personality of Jesus. Accordingly they see the Kingdom less as eschatological than as mystical, moral and psychological. The book gives little or no attention to the essentially eschatological character of the Kingdom of God. Indeed it settles the whole question of Christology too easily.

The writers find in the Transfiguration the great watershed of the ministry of Jesus and doubtless the high point of religious experience. Along with Jesus' sacrificial death as represented in the eucharist, the Transfiguration indicates the way by which men may participate with him in his redemptive task. A few lines in chapter 13 with reference to the disciples epitomize this possibility: "By symbolically receiving his sacrificial life, they were challenged not only to appropriate his vicarious sacrifice, but to share with him the sacrifice itself. By this final act of appeal, they were offered the opportunity to be not only the saved Remnant but also the saving Remnant, the nucleus of the new Israel, ultimately the instrument of God's redemptive outreach to the whole world" (p. 236).

As a final comment on this splendidly written, semipopular presentation of the ministry of Jesus, one must say that it is a little too facile. Interesting, clear, highly devotional in purpose, it presents a Jesus too gentle, meek and mild to be the one whom his people despised and rejected and finally executed on the cross.

J. S. GLEN.

Right to Work

THE CASE AGAINST THE 'RIGHT TO WORK' LAWS. *A Joint Publication of the Legislative, Legal and Education and Research Departments of the Congress of Industrial Organizations, $3.00.*

THIS book is a frankly partisan study of a type of state legislation that is openly aimed at restricting union security. The C.I.O. argues that "right to work" laws, adopted by 17 states (mostly southern), are a menace to organized labor. By banning union security they hamper collective bargaining and make local union administration unnecessarily difficult. The authors can find no evidence that these laws result in economic progress or contribute to peaceful industrial relations.

The first part of the book deals with the use of the slogan "state's rights" by those who would defend the slogan "the right to work." "State's rights," the authors point out, has to do with a division of governmental powers between state and federal governments. In labor legislation, however, "state's rights" means that states have only the power to add their own anti-union restrictions to those of the Taft-Hartley act. Under Taft-Hartley the states can legislate against union security, but not in favor of it. "State's rights" legislation in the field of labor relations is a fraud because it does not mean that the federal government shall withdraw from the field of interstate commerce and because the states can only be anti-union. Included in this study is a detailed reproduction of "right to work" legislation as enacted by one state.

Use of the "state's rights" slogan, the authors insist, is an example of semantic deviousness. They argue that there is need for uniform national treatment of labor relations and that any increase in state power would cause confusion as to jurisdiction. The real purpose of such laws, they say, is to suppress and prevent unionization in order to keep wages low. "State's rights" in labor relations could mean economic Balkanization. Such separation of the country into small markets the Constitution aimed to prevent. State legislation on strikes, picketing and the injunction should not supersede federal regulations.

The second part of the book points out the value of union security in collective bargaining. Government polls have proved that workers favor the union shop. Union security promotes such objectives as the internal stability of unions, union responsibility and better discipline.

Union security, the authors assert, is fully consistent with democratic and ethical principles. It is put into effect by the will of the majority. And just as a "free rider" has no place in a fraternity or faculty club, so in a labor union: he should not get the benefits of the union. Moreover, the "free rider" refuses to share in the heavy burden of union representation.

The authors point out that the arguments commonly advanced against union security are not valid. The "right to work" does not mean the "right to a job"; neither is it an inalienable right. Unions promote the real right to work and employers tend to restrict it. Among other arguments they cite the conflict between an individual's right to work outside a union with the majority's right to work inside a union.

To the common anti-union argument that no other voluntary organization compels anyone to join it, the authors reply that Section 9 (a) of the Taft-Hartley act requires that unions represent members and nonmembers alike. They also cite such voluntary organizations as county medical associations, membership in which is prerequisite to a doctor's practicing. Appropriate treatment is given other anti-union arguments. The authors conclude that the gains of union membership far outweigh abuses. The catchwords and slogans of the opposition, they point out, tend to obscure the real issues.

The third part of the volume states the arguments against proposed legislation to amend the Taft-Hartley act so as to allow states to add restrictions in cases of emergency disputes. The authors argue that both the Supreme Court and Congress have rejected compulsory arbitration. In Virginia practically all strikes have been of an emergency nature under the state law as interpreted by the governor. Experience in other states indicates that such rulings might become routine.

Finally, the authors oppose the claim of antilabor propagandists that laws doing away with union security are required to improve the economic position of the less developed states. The major considerations in locating a plant, they point out, are nearness of the market, availability of raw materials and power, and an adequate labor supply. In comparison with these factors, "right to work" laws are of less importance in choosing a plant site. Antilabor laws cannot create manpower resources, nor can they increase productivity. Low wages also re-

duce the demand for consumer goods. In short, antilabor laws have neither fostered economic growth nor reduced strikes.

In meeting each opposing argument the authors quote liberally from court decisions, well known labor economists and various other authorities. Anyone concerned with labor relations should find this book interesting and informative.

JOHN MOORE.

CORRESPONDENCE

Re-trod?

SIR: Herbert Booth Smith (July 27) is right! "Retired" is hardly an adequate word to use when referring to the noble company of senior servants of the church pressed anew into service by the demands of growing communities. How about "re-treaded"? LAWRENCE A. PURDY.

Applewood United Church,
Port Credit, Ont.

Liturgical Tradition

SIR: I am surprised that Mr. Byington (July 20) criticizes the liturgies for their emphasis on penitence, and especially so when he places the mood of penitence in contrast to adoration which he thinks should dominate the opening of worship. Actually, most of the historic liturgies provide for an introit whose main purpose is to set the keynote of the service and to bring men to a mood of adoration. This introit generally contains words from one of the Psalms. However, the historic liturgies following the classical pattern of worship found in Isaiah 6 recognize that as man draws near to God he also feels his own unworthiness and is moved to confession. Following confession and pardon the mood rises again to a more exultant note of praise and adoration in the Gloria in Excelsis. The liturgies can hardly be accused of making man self-centered; on the contrary, their most remarkable feature is their Godward orientation.

ROBERT D. BRODT.

Peace Memorial Church,
Chicago.

No Hair-Tearing

SIR: Because nearly 60 years ago I came under the influence of Sherwood Eddy, I have read with the profoundest interest the reviews in The Christian Century of his two latest books, *You Will Survive After Death* and *Eighty Adventurous Years*. The books themselves, in my judgment, have more than lived up to the reviewers' estimates.

I confess to a puzzled feeling as I read Fred Eastman's review (July 6), as he spoke of certain chapters which he said would cause readers to tear their hair. On rereading the book, the chapters seem to be the ones in which Eddy speaks of his psychic experiences and his plans for the present and future. In a word, it seems to me that Mr. Eastman's review is on the Eddy who was, but makes little or no reference to the Eddy who is, and who is now entering on what he seems to feel is the greatest adventure of his life. The beginning of the adventure is told in *You Will Survive After Death*, its development in *Eighty Adventurous Years*. In referring to the former, Eddy says that he has had more favorable comment on it than on all the other 37 books he had previously written.

Isn't this quotation worthy of a place in any review: "At the age of 82, I thought of my work on earth as nearing completion; but I have recently received an intimation, which may be authentic, that much may remain for me to do"? So this fall, at 84, he is driving across the continent, sailing for a 3-months evangelistic campaign in the Orient, then returning to America to continue speaking in churches and colleges. If there is the remotest chance that his psychic experiences have anything to do with this, is it not something for the reader's investigation, rather than for tearing hair?

Portland, Ore. J. J. HANDSAKER.

Lutheran Heresy

SIR: In this first heresy trial in the 65-year history of the Northwest synod of the United Lutheran Church, the Rev. George P. Crist, Jr., was found guilty of denying the virgin birth, the physical resurrection and ascension of Jesus, the authenticity of several of the miracles, and Adam's responsibility for man's sin. (Christian Century, Aug. 10.) There have been varied reactions. Generally speaking, conservative and fundamentalist groups, as well as Roman Catholics, have praised the decision of the trial board. Other Protestants, including some Lutherans, have raised some serious questions.

Other Christians share the concern of The Christian Century that the cases of heresy "turn on a demand for literal acceptance of terminology." Is the Bible as well as the historic confessions of the church to be accepted and interpreted literally? One could have easily gathered from the news reports of the trial that there is little or no distinction between Lutheranism and fundamentalism. The trial has shown that as Lutherans we are not quite clear on this point ourselves. The whole question of the doctrine of the Word is a major one in Lutheranism today. A great part of the discussion of Lutheran unity revolves around this matter.

It is interesting to observe that the Lutheran Church in America—which seemed almost immune to the rigors of revivalism, the social gospel movement and the so-called modernist controversy—should now be engaged in this debate.

No doubt the Northwest synod has become an object of criticism and even amusement to some Protestants. (It should be pointed ont that "no creed" can become just as demonic as, and somewhat more confusing than, a creed.) Abuse of creeds and dogma has certainly stained the pages of church history. Yet if the early church fathers had not been concerned with doctrine, Christianity might have been swallowed up by Gnosticism. The Apostles' Creed represents a real effort to assert the divinity and humanity of Jesus against those who would have made the Christian faith simply a part of the speculative systems of the day.

Setting aside for a moment the question of the propriety of heresy trials, let us ask the more basic question: What is heresy? Perhaps the best way to get at this is to ask also: What is faith?

Faith is often implicitly or explicitly defined as assent to a body of recognized truth. It seems that first the body of truth—the Bible or the confessions—is held forth, and the faith becomes a recognition of this truth claim. If faith is agreement with the written or spoken proposition, if faith is holding the right opinion about God, then heresy becomes a denial or a doubting of the correct propositions. The emphasis is on the extent of agreement with the objective data, rather than on the inward passion of faith. Instead of the "daring, reckless confidence in the grace of God" which Luther called faith, faith becomes the intellectual feat of saying yes to the body of truth.

The trouble with this is that it takes place in the study; a man's mind—rather than his heart, his will and his entire being—becomes the locus of faith.

If faith is simply assent to knowledge about God, then heresy trials are, or could be, the order of the day. On the other hand, if faith is commitment, trust, passion about eternal things, then can one be judged fit or unfit for the ministry on the basis of assent to doctrine alone? Would not the investigating committee have to weigh carefully and assess a man's total ministry—his faithfulness, his concern about the things of the Spirit, the effect on people, etc.? Can the letter finally judge the Spirit?

Still, a Lutheran finds himself unable to throw out the confessions or a concern for them. But my purpose is to question the "illusion of ultimacy" that has grown up around the confessions. One gets the feeling in reading of heresy trials that men are saying in effect, "Believe this assembled knowledge and you are saved; deny it and you are damned." (Or at least defrocked.) It is as though the writer of Hebrews had said: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a document."

A number of other Lutherans would hold that it is thoroughly Lutheran to insist that

Christ is the Word, and the Bible and the confessions are important solely because they contain words about *the* Word.

Perhaps the relationship of doctrine to faith is not unlike the relationship of the menu to the meal. One would hardly confuse the two and feel he had eaten because he had read the menu. Nor should a cook be judged on the basis of the menu alone. Nor does one show faith (confidence, trust, etc.) by reading or even "believing" the menu, but only by eating the meal.

It is good when the church turns to the business of theology rather than the various promotional campaigns which occupy so much of the time and energy of the ministry today. But let's be certain that we do not equate intellectual assent with faith. "Not every one who says to me, 'Lord, Lord,' shall enter the Kingdom of Heaven, but he who does the will of my Father who is in heaven." Or as John has it: "Little children, let us not love in word or speech, but in deed and in truth."

Could it be that the deepest sort of heresy lies in being correct and orthodox but lacking passion and deed? Could heresy be "believing" without having faith? Could we, who find it easy to be safe and orthodox but find the cost of discipleship too high, be the real heretics?

ROBERT M. HERHOLD.
Woodlawn Immanuel Lutheran Church, Chicago.

The World Council

SIR: Bishop Wand's comment that the World Council has "too much American money, too much German theology and too much Dutch bureaucracy" (June 29) reminds me of another. In 1950 a Jesuit at the Istituto Biblica at Rome, in a friendly way suggested it was an agency of "English churchmen operating with Reformed theology and Lutheran money."

THEODORE J. KLEINHANS,
Essex, England. Chaplain.

Unity?

SIR: In the issue of June 8 you printed a report of a General Assembly of the Presbyterian Church in the U. S., where proposals were approved to ordain women as ministers and also to criticize Roman Catholics for what the Presbyterians consider unduly exalting *the* Woman, the Blessed Virgin Mary. I believe the resolution of criticism cannot be pleasing to the Almighty God who himself honored Mary more than any mere mortal could. At the crib, in Egypt, in Nazareth, at the foot of the cross, and in heaven, what was and is closer to the heart of Mary than the salvation of the world?

In the interest of that unity we all pray for, I would like to offer to any of your interested readers, free of charge, a copy of an article entitled "Our Lady of Cana" by F. S. Mitchell from which the following is a quotation: "Our Lord's mission was inaugurated at the marriage feast of Cana. . . . Mary has to be present at every epochal moment in our Lord's life, and the church's life, and in our own life, and in every conversion."

Cranston, R. I. GERTRUDE FALLON.

Those 'Turncoats'

SIR: I find among my acquaintances rather general sentiment against the treatment which the G.I.'s returning from China are receiving at the hands of the army. (See editorial, July 27.) Here seems to us to be a wonderful opportunity to apply the teaching of the parable of the Prodigal Son to a 20th century situation, and to follow the example, which our President has set, of introducing some religion into the affairs of state. AUGUST R. KREHBIEL.
Kansas City, Mo.

Caricaturing the Fathers

SIR: Now that the Indianapolis public school system has "integrated" its religious information material into the 7th- and 8th-grade social studies guide and materials supplement (Aug. 3), I have looked again to see whether Thomas Jefferson and James Madison are still as badly caricatured as in the earlier experimental syllabuses about which I complained in my letter published Feb. 9. The answer is, they are. This time, indeed, the caricature of Jefferson is even worse.

The pupils are still to be taught, falsely, that Jefferson "insisted that the teaching of religious truths be included in the curriculum of the University of Virginia." He is still quoted out of context to "prove" this, with the source of the quotation not given. Anyone who takes the trouble to read the passage in question in the Oct. 7, 1822, minutes of the university's board of visitors will find that Jefferson insisted on the opposite of what is here asserted—on the *exclusion* of religious instruction from the University of Virginia because the "want of instruction in the various creeds of religious faith" had been thought "of less danger than a permission to the public authorities to dictate modes or principles of religious instruction. . . ." Public school pupils, of course, will never discover this if they are left to the tender mercies of the sectarian forces which have brought about the Indianapolis experiment.

Also retained is the second falsehood which appeared in the earlier syllabus to the effect that: "In 1814 Jefferson proposed that public funds in Virginia be used for the training of clergymen." No evidence is offered on this point, but I take it to be a confused reference to Jefferson's efforts to raise funds for a privately supported academy which was to have included a school of theology. I challenge anyone to show that Jefferson ever advocated use of tax funds for such a purpose, in 1814 or any other year.

The only change that has been made is the omission of the observation of the earlier syllabus that "Jefferson was a strong believer in separation of church and state." This being of course true, it had to be left out of the new outline in the interest, I suppose, of consistency.

As for the treatment of Madison, it remains dismally the same. He "has been accused of some skepticism," the pupils will be told; "however, he proclaimed days of fast and prayer and made frequent public references to the Almighty." If Washington's life and work were to be similarly treated by someone of an opposite bias, it would read, I submit, as follows: "George Washington has been accused of some primness and piety; however, he drank and swore and was really a regular fellow."

My heart goes out to the public school pupils of Indianapolis as the time grows near for them to be victimized once again by prevaricators who claim to be promoting "moral and spiritual values."

STANLEY LICHTENSTEIN.
Arlington, Va.

Also Available

SIR: The Committee on Indian Affairs of the New York yearly meetings, the Religious Society of Friends, expresses its deep appreciation for the articles by Harold E. Fey about the American Indians and their problems. May we commend one further step to Century readers? The Indian Rights Association has been working for Indian human, treaty and civil rights since 1882. It edits *News Notes*, which provides information on current congressional legislation. Subscriptions may be entered by sending $2 to "Indian Rights" at 1505 Race St., Philadelphia 2, Pa.

May Mr. Fey's articles arouse us to do our duty as citizens of a democracy.

Ridgewood, N. J. LAURA YINGLING.

Knowledge Spreads from More to More

SIR: What Dr. Van Dusen relates in his article (Aug. 17) is what every seminary student since the late '30s has known in an extracurricular way. At long last the facts are coming out. My experience as a university minister at a state university in one of the religion-educational centers of the country further substantiates Dr. Van Dusen's findings.

It would be a fine thing if some of Dr. Van Dusen's views should filter down into the curriculum of every seminary in the nation. If that happened, there would be less misinformed and misguided theologs.

WILLIAM JAMES SIMMONS.
Tennessee A. & I. State University, Nashville, Tenn.

Nil Desperandum

SIR: When I read such letters as "Day of Judgment" and "Completely False" (Aug. 17), all I can say is, "Discouraging, ain't it?"

Methodist Church, ELVIN MILLER.
Albany, Ind.

NEWS of the CHRISTIAN WORLD

Turkey Faced by Economic Crisis

Preponderance of Imports Lifts Living Standard, but Spurs Debt—Oppose Greece on Cyprus Issue

ISTANBUL, TURKEY, Aug. 1.—Every other issue in Turkey just now is dwarfed by the magnitude of the economic crisis confronting the country. For over two decades first the People's, then the Democratic party have sought to lift the standard of living of the rural population by encouraging sale of agricultural products at prices above the world level. Thus a population which has grown from 14 million 30 years ago to 23 million today has vastly increased financial means to buy imported products, and the improved standard of living has led to a demand for such products. But since buying capacity now exceeds the ability of the country to produce and export commodities to satisfy that capacity, we are faced with an adverse balance of trade and accumulating deficits.

Meanwhile, Debts Pile Up Abroad

On top of our heavy imports of consumer goods, the government has purchased abroad quantities of capital goods, mostly on credit, to use in its ambitious development schemes. As a result, our economy is now burdened with a total of some $350 million in frozen funds and faced with the obligation to hand over something like $50 million annually to pay for goods imported on credit. It will be many years before the development schemes start to yield results. So our problem is how to meet these debts abroad while our exporting capacity at world price levels does not exceed $300 million a year. One proposal the government has made is to initiate an austerity program with the assistance of the union of chambers of commerce. Another is to invite the assistance of the United States, Turkey's firm ally, in overcoming the present "overgrowth" crisis.

Cost of Living Rises Drastically

As a consequence of the economic crisis, prices have been soaring for the past several months. The government has enacted drastic regulations calling for long terms of imprisonment for anyone caught speculating. Yet under the stress of economic pressure, the government itself has been compelled to raise the price of products of such state-owned or -controlled industries as cotton production and sugar refining, as well as transportation costs. In the face of all this it is little wonder that public opinion has been but mildly stirred by the headlines proclaiming Turkey's negotiation of pacts with such Islamic countries as Pakistan and Iraq. Nevertheless this apathy is somewhat surprising, in view of the fact that those pacts are designed to contain Soviet power, for which the Turkish people have an inherited, ingrained distrust. Evidently they feel so secure in their country's NATO membership that they have banished from their minds their anxiety over their nearness to Russia, and so are little impressed by the new security pacts with their Middle East neighbors.

Turkey Opposes Greek Designs on Cyprus

Only the question of Cyprus, that most ill-timed of all political crises, inflames political passions here from time to time. The island stronghold commands the approach to Turkish possessions in Anatolia, and it was in return for a promise to defend those possessions that the Ottoman empire in 1878 authorized Great Britain to occupy Cyprus. By the Lausanne treaty of 1923 Turkey recognized Britain's annexation of the island, as proclaimed in 1914, and she is quite willing for the present policy to continue. But she is definitely opposed to the transfer of Cyprus to Greece, as the Greeks are demanding. The movement for the transfer, led by Metropolitan Makarios, head of the Greek Orthodox Church in Cyprus, bases its demands on the ground that four-fifths of the island's population is Greek. In Greece itself and wherever Greeks live the movement is so strong that the Greek government has been compelled to follow its "patriotic" line. Turkey says that while she is reconciled to having the island held by a friendly nation capable of defending it, she is averse to seeing the Turkish population which constitutes one-fifth of the whole left at the mercy of Greece's fluctuating domestic and foreign policies. Her reluctance is compounded by reports that communists and fellow travelers are numerous in Greece today.

Excavations Indicate Hittite-Cretan Relationship

Last year the British Institute of Archaeology at Ankara, digging at Beydjesultan in the valley of the Meander about 140 miles from ancient Miletus, unearthed part of the vast palace contemporary with Hittite rule in Asia Minor. The discovery has raised a question of considerable historical interest. Because the ruins are so reminiscent of Minoan (Cretan) architecture, the conclusion that there was a connection between the Beydjesultan and Minoan civilizations, in spite of the hundreds of miles which separated them, seems beyond dispute. Moreover, first attempts to date the Beydjesultan palace indicate that it was built about the time the palace of Knossos on the island of Crete was destroyed in 1430 B.C. The inference therefore is that it may have been built by noble Cretans fleeing before the invading Mycenian Greeks (the Homeric Achaeans). On the other hand, some scholars believe that the palace of Knossos highlighted a civilization borrowed from the Anatolian mainland. Further excavations just launched in the area may shed more light on the question. They may also produce new information on the kingdom of Arzawa, a power which rivaled that of the Hittite empire but whose exact location is disputed, and on details of the relationship between the Hittite empire and the Achaeans, who from the fall of Knossos until the Dorian invasion had command of the seas and were thus able to establish powerful naval settlements along the western coast of Asia Minor.

E. GUERON.

Service of World Council Reviewed

At Annual Meeting, Central Committee Hears Division Reports, Charts Additional Enterprises

DAVOS, SWITZERLAND, Aug. 10.—The World Council of Churches' 90-member Central Committee wound up its first annual meeting since the Evanston General Assembly here yesterday after making decisions which will determine the council's actions until the next assembly meets in 1960. It launched a three-year study of church responsibility for "responsible emancipation" in countries where social change is rapid. Jointly with the International Missionary Council it endorsed a "wider, more far-reaching service by all the churches to one another, and by all the churches everywhere to human need" through the council's division of interchurch aid. It asked that division to "move beyond relief and emergency action into longer-range activities closely touching the work of missions, where no sharp line can be drawn between emergency and long-term service."

The committee also asked the division to consult with other bodies and report to the Executive Committee next February on issuance of a call to young men and women of different nations to worldwide service not only in the ministry but as "members of the Body of Christ fulfilling other vocations in the world." It urged the youth department to promote ecumenical meetings on local, national and international levels to tackle the "bewildering problems" presented to the church by the loss of so many young people after confirmation.

On Barriers to Unity

The Central Committee authorized the Faith and Order Commission to hold periodic consultations in the field of church union and to accept invitations to assist conferences among churches on unity. It added to the ongoing study topics pursued by the commission (the nature of the church, unity through worship, tradition and history, proselytism) a new one: institutional barriers to church unity. A paper prepared by Dean Walter Muelder of Boston University divinity school pulled no punches in asking whether church bureaucracy, institutional involvement and denominational aggrandizement do not really constitute one of the greatest barriers to unity, "militating against the manifestation of the oneness of the church of Him whom men crucified in order to defend their institutions."

The council's division of studies (which comprises the departments of church and society, evangelism and missionary studies and the Commission on Faith and Order) was authorized to proceed with a series of study projects, including one on the life and growth of the younger churches. Already under way are studies on the church in China, on training for the ministry in Africa, on Christianity and the non-Christian religions, on the healing ministry of the churches, and on evangelism.

The thorny questions of proselytism and religious liberty were referred to a special committee whose report will receive major attention at next year's meeting of the Central Committee. That meeting, it was decided here, will be held in Hungary at the invitation of the churches there.

On International Affairs

The committee unanimously approved the statement on disarmament and peaceful change prepared by the Commission of the Churches on International Affairs, which represents both the World and International Missionary councils. The statement, presented by Director O. Frederick Nolde of the C.C.I.A., urged the reduction of armaments "under adequate inspection and control," proposed creation of a United Nations commission of technicians and scientists to identify the requirements for such a system, and suggested six steps for arbitration at any point of threatened conflict. The committee commended the statement to the "urgent consideration" of the churches. It will also be sent to the heads of all United Nations delegations.

Chairman Franklin Clark Fry of the Central Committee reported that the Evanston assembly's "appeal for peace" had been forwarded last October not only to member churches and their governments but also to the patriarchate of Moscow. The committee approved the text of a letter in answer to the reply to the peace appeal received from Metropolitan Nikolai in February. Addressed to "the Most Holy Patriarch of Moscow and all the Russias and the Holy Synod of the Russian Orthodox Church," this 2,000-word letter suggests exploration of closer relationships between the churches of Russia and the World Council, and holds out hope for exchange of visits. In answer to the question of the council's participation in the World Peace Council, raised by Metropolitan Nikolai's comunication, it says there is no reason for the W.C.C. to change its policy of refusal to join that Soviet-inspired body. The letter straightforwardly points out that the lack of freedom of conscience "in many countries" is a major problem requiring frank discussion.

On Men and Women

One of the liveliest discussions during the sessions here was provoked by the report of the department of cooperation of men and women in church and society. Presented by Kathleen Bliss of England, the report stressed that the department's concern is not so much with men's and women's groups in the churches as with an attempt to put treatment of this problem on a new basis, rising from the ecumenical concept of the "wholeness of the church, which can be achieved only when every part of the church is enabled to participate fully in its life." It set forth the biblical and creedal basis for the assertion that men and women are called *together* to do God's will, and bluntly called the churches to face the full meaning of true partnership between men and women in all aspects of the church's life and witness.

During the debate that followed, most of those who took exception to the statement did so not because of its content but because they felt that certain biblical and theological arguments cited might prove unacceptable and hence keep the document from being well received by member

Illustration from WHY YOU SAY IT

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churches. Only one delegate avowed that he could see no discrimination against women in the church. Another expressed fear that the statement might be used later on as an opening wedge to bring up the question of ordination of women to the ministry. Eventually the committee approved the department's plans for analysis of cooperation of men and women in church life as contrasted with their cooperation in society, and for a study based on the teaching of St. Paul.

New Unity Studies Authorized

The Central Committee pointed out that the present issue is "how the World Council can promote Christian unity positively without being partisan to any one concept of unity not held by all member churches." It asked the W.C.C. staff to make a thorough study of all aspects of this question and report to next year's meeting. Among those aspects: What are the various aspects of unity on which a consensus of agreement is emerging? What are the biblical and theological meanings of concepts like "visible unity," "church division as the fruit of sin," the "given unity" of the churches, "denomination" and so on? What are the implications for unity of baptism, the fellowship of the churches in the World Council, separate orders of the ministry, common worship, individual experiences of union with Christ and so on? Theological faculties are to be asked to give special attention to these questions, and the Faith and Order Commission will invite persons involved in actual union negotiations to attend consultations on unity. Evidently next summer's Central Committee meeting expects to tackle unity issues in a big way.

Chairman Henry P. Van Dusen of the joint W.C.C.-I.M.C. reported that more than half of the World Council's program is now being carried out cooperatively with the International Missionary Council. This is particularly true of missionary studies, evangelism, church and society, Faith and Order and the C.C.I.A. Appointment of Norman Goodall, formerly of the I.M.C., to the full-time post of secretary of the joint committee is further evidence of the growth in cooperative action.

Two Churches Admitted

Two new churches were admitted to membership at the Davos meeting: the (Lutheran) Evangelical Church of the Augsburgian Confession in Teschen, Czechoslovakia, with 50,000 members; and the National Baptist Convention of America (unincorporated), with 2,600,000 members.

A new building program for Geneva headquarters was launched, for which $750,000 will be sought by 1958, the 10th anniversary of the World Council. The committee cited four men who have served the World Council well as "ecumenical pioneers": Alphons Koechlin of Switzerland, who is retiring as chairman of the division of interchurch aid and service to refugees; Hendrik Kraemer of Holland, who established the Ecumenical Institute; Nils Ehrenström of Sweden, ending his service as director of the study department; and Robert C. Mackie of Scotland, retiring as associate general secretary and director of the division of interchurch aid and service to refugees. Mackie will, however, remain in close touch with the division, since he has been named chairman to succeed Koechlin. ROBERT B. TILLMAN.

India Aroused By Goa Issue

Despite Official Discouragement, Groups Enter Portuguese Colony to Offer Nonviolent Resistance

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Aug. 1.—The question of merging Portuguese Goa into the Indian union is fast developing explosive possibilities. Throughout the past few months unarmed volunteers from India, including natives of Goa, have been making forays into the colony to offer *satyagraha* (nonviolent resistance) to the authorities there. They have been beaten up by Portuguese police and imprisoned or deported. Two have been killed, many injured. The Indian government has discouraged its own citizens from taking active part in the peaceful demonstrations. However, many Indians, including members of parliament, have persistently demanded that no restrictions be placed on those who wish to practice *satyagraha* as a means of bringing matters to a solution. At its meeting July 23 the Congress party executive declared categorically that it is not in favor of mass entry into Goa for *satyagraha* purposes by persons from the outside, lest the movement lose its nonviolent nature. It stated that Goans themselves should carry on the struggle by peaceful means. Nevertheless, an all-party Goa liberation committee, with which the Communists are cooperating, has been formed. At a meeting in Poona July 28 the committee deplored the Congress party executive's stand and reaffirmed its intention to launch mass *satyagraha* Aug. 15, India's independence day.

[Press reports indicate that on Aug. 15 the Goa liberation committee sponsored entry into the Portuguese enclaves of Goa, Damao and Diu by around 5,000 unarmed volunteers, broken up into groups of from 20 to 100 to meet Nehru's protest against a "mass" invasion. Portuguese police detained some of the demonstrators and forced the others back across the border. There were reports that a few of the Indians were killed or injured, but no definite figures were given.—THE EDITORS.]

Nehru Urges Peaceful Means, But Condemns Portugal

Prime Minister Nehru has stated that only peaceful means will be employed to secure the liberation of Goa. In a recent parliamentary debate, however, he made it clear that foreign retention of Goa constitutes interference in Indian affairs not only by Portugal but by countries tied to it through alliances. The Portuguese legation in New Delhi has been closed and train service between Goa and India suspended. Portugal insists that since she has held Goa since the 14th century her sovereignty over it cannot be questioned.

Catholic Freedom in Goa Used in Argument

One-third of the population of Goa is Roman Catholic, and the colony is considered an important center of Catholic culture in the East. The Portuguese have made much propaganda to the effect that if India takes over Goa the Roman Catholic religion there and the tomb of St. Francis Xavier will be imperiled. This argument, however, has been countered by testimony from the Roman Catholic cardinal of Goa (himself a native Goan) and from Catholic bishops of India, who declare that there is complete religious freedom in India and that they do not anticipate suffering any disabilities should India take over the colony. After Mr. Nehru's interview with the pope in Rome, it became known that the Vatican considers the Goa question a political, not a religious one. But there has been no indication that the Vatican is bringing its influence to bear on Portugal for peaceful settlement of the question. [See The Christian Century for Aug. 10, p. 916.]

Planning Committee Recommends Initiation of Prohibition

The committee appointed by India's planning commission to look into the possibility of implementing prohibition throughout the country, as called for in the directive principles of our constitution, has made its interim report. It recommends that the whole country "go dry" by the middle of the second five-year plan period (1956-61), and suggests that the state governments announce their prohibition programs on Oct. 2, Mahatma Gandhi's birthday. Financial considerations, it says, should not be permitted to get in the way of implementation. It has been estimated that India's annual liquor bill is 150 million rupees—enough to build 300,000 workers' houses or educate 6 million children. The committee points out that prohibition should be relatively easy to institute here, for only 10 per cent of our people drink alcoholic liquor, whereas in the United States, for instance, it is estimated that 66 per cent of the women and 75 per cent of the men are drinkers. Prohibition alone would not lead to illicit distillation, the committee points out, since even without it there would always be attempts to escape payment of excise taxes. The planning commission is now considering the committee's recommendations.

Question Advisability of M.R.A. Group Using Military Planes

The fact that the Moral Re-Armament ideological mission now in India came from America in U.S. miltary planes and is using them in traveling about the country has aroused considerable comment in parliamentary circles. Peter Howard, author of the play *Vanishing Island,* which was presented by the group before a crowded house in New Delhi July 28, explained that the mission must move quickly and carry a great deal of equipment. "We had to hire planes and found that the only persons from whom we could conveniently hire them were the military air transport service," he said. "We are glad the planes carry M.R.A. rather than some of the things of destruction they were designed to transport." Asked about the matter by Congress party members, Prime Minister Nehru said permission was granted "in the normal manner" for the planes to come, but he admitted that for any such group to travel here in foreign military planes is indeed an unusual procedure, "one of which we cannot approve." An unofficial resolution criticizing members of the Congress party for associating themselves with M.R.A. came before the last meeting of the party's All-India committee. But it was withdrawn at the suggestion of the president, who indi-

cated that the party's working committee may take up the matter later.

Tributes Paid to American Physical Education Expert

Various speakers paid tribute to services rendered physical education in India by the late H. C. Buck as a bronze bust of the American physical education expert was presented by alumni to the Y.M.C.A. College of Physical Education in Madras. Vice-Pres. A. L. Mudaliar of Madras University pointed out that Mr. Buck was one of those "true benefactors" to whom India will always be grateful, regardless of their caste, creed, color or nationality. The Y.M.C.A. college was founded by Mr. Buck in 1920 and later affiliated with the University of Madras. It has trained and sent to all parts of India and to other Asian countries more than 3,000 directors of physical education.

P. Oomman Philip.

Oklahoma to Integrate

Most Communities Plan to Comply with Supreme Court on Desegregation

Oklahoma City, Aug. 16.—All across this borderline state communities are taking steps to implement, with very few reservations, the mandate of the Supreme Court on desegregation in public schools. Positive and courageous stands for implementation of the court's decree have been taken by Oliver Hodge, state superintendent of schools and an active layman in Crown Heights Christian Church here, and by Gov. Raymond Gary, a Baptist layman. The governor has been outspoken in encouraging local school officials to refrain from trying to dodge or misconstrue the ruling or to distort the issue. County superintendents, city school principals and, in some cases, rural school leaders have announced that on Sept. 1 the schools for which they are responsible will be desegregated. Newspaper and radio commentators have given generous space and time to discussing plans for desegregation. No major trouble is anticipated as this radical departure from the state's traditional pattern of segregation gets under way. Oklahoma is winning praise for being among the first to take a more or less statewide position in support of the Supreme Court's mandate, and many spokesmen point out that its attitude is more deserving of commendation than that of some more "liberal" northern states.

Oklahoma City Strives For Integration

In Oklahoma City Melvin Barnes, assistant superintendent of schools, sounded a note of encouragement by declaring that the city's task in complying with the decision is one of integration rather than of desegregation. His statement reiterates the stand of Supt. Chester Swanson, who expressed overtly the long-held conviction of such groups as the Y.M.C.A., the Y.W.C.A., the Urban League and the Oklahoma City council of churches that racial integration in the public schools must be achieved.

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long overdue, the local council of churches recently sponsored an orientation course for "friendly visitors." Fifty people representing 16 churches were on hand for the all-day meeting. They received information on effective visiting of the aged in rest homes, and drew up a plan for improving and enlarging the program of ministry to people in such institutions. Spearheading that program is Lt. Col. W. W. Bouterse of the Salvation Army, chairman of the church council's welfare commission.

Southwesterners Attend Mission Conference

Church leaders from eight southwestern states gathered at Mount Sequoyah, Ark., June 12-17 for a regional conference on the Christian world mission. This was one of several study meetings sponsored by the National Council of Churches' committee on summer conferences. The mission study theme on "The Church in a Revolutionary World" was taught by Donald McGavran, longtime Disciples of Christ missionary in India; that on "Indians in American Life" by Russell Carter of the committee on Indian work of the National Council's Division of Home Missions.

And So Forth

An attractive brochure outlining its program and objectives has been issued by the Tulsa council of churches. In June, Guy Tetirick, executive secretary of the council, was congratulated by the mayor on completion of four years of service to Tulsa's church and civic organizations.

Oklahoma City's First Presbyterian Church has construction well under way on its new $1 million building in the middle of the city, about four miles from the present site.

Everett R. Clinchy, president of the National Conference of Christians and Jews, addressed Rotary club and other gatherings in Tulsa and Oklahoma City early this summer. J. Clyde Wheeler.

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Commend Public Housing Scheme

Syracuse Church Council Backs Mayor as Some Whites Protest Moving of Negroes to New Area

Syracuse, N. Y., Aug. 16.—A special committee of the Syracuse and Onondaga County council of churches has issued a statement commending Mayor Donald H. Mead of Syracuse on his housing program, which would place a public housing unit in the western part of the city. Bitter protests have been made by west side citizens who are opposed to any plan that would give Negroes an opportunity to move out of their depressed area in the eastern section of the city. The council's statement declares that "open occupancy is a necessity in a democratic way of life and an obligation in the concept of public housing." "Application for such housing," it insists, "should be screened according to human need and should be available for families from any area." Churches are urged by the council to take an active part in presenting factual information and interpreting the moral principles which are involved.

Church, Civic Agencies Oppose Canandaigua Racetrack

Church agencies throughout the Canandaigua area are mobilizing to oppose the proposal to build a $3 million track for thoroughbred horse racing not far from the city. Nineteen organizations in Ontario county have gone on record as opposed to the track, and Geneva and Rochester papers have carried editorials condemning it. The Canandaigua chamber of commerce is the only organization that has endorsed the project. Dutton S. Peterson of Odessa, state senator, and Robert M. Quigley, Ontario county assemblyman, have declared themselves against it. In a letter to the *Rochester Democrat and Chronicle* Sen. Peterson said: "While we are investing millions in our public schools and trying desperately to stem the tide of juvenile delinquency, it seems unthinkable that any responsible citizen would deliberately promote gambling."

Criticizes Meagerness of School Support

Speaking in Syracuse University's summer lecture series Edgar Fuller of Washington, D. C., executive secretary of the council of chief state school officers, made a blistering attack on the present method of financing education mainly through school taxes on assessed property. The national income has doubled and redoubled in recent years, he pointed out, whereas the local property tax has remained almost static. Fuller criticized the federal government for following a trend toward less aid for schools, while public money is being skimmed off for other public functions.

75 Convicts Receive Education Achievement Awards

A unique commencement ceremony held recently in Attica state prison is cited as evidence that imprisonment can stimulate

a desire for knowledge. The graduates were 75 convicts whose crimes ranged all the way from forgery to murder. On entering the prison, many had less than an eighth-grade education. But while there they earned the equivalent of high school diplomas or special education certificates. One received a special certificate in the psychology of self-adjustment from the University of Chicago; another, a certificate in backyard poultry keeping from Cornell. Most of the convicts, however, had taken courses in auto mechanics, plumbing, refrigeration and similar fields.

State A.F.L. Convention Emphasizes Politics

At the recent 92nd convention in Buffalo of the New York state federation of labor, Pres. Thomas A Murray appealed to members to vote as union men and to pay no attention to party labels. He urged that at every meeting of the 1,300 A.F.L. locals in the state a period be set aside to educate members on candidates they should support at the polls. George Meany, national A.F.L. president, emphasized that the unions' future battles will be fought in Congress and in the legislatures. The convention urged redevelopment of Niagara Falls hydroelectric power by private interests rather than by a government agency.

And So Forth

Eighteen full-time chaplains are being employed this summer under the migrant program supervised by the New York state council of churches. Twenty-eight young people are working in three student service units sponsored by the Episcopal, Mennonite, and Presbyterian, U.S.A., denominations.

Bruce Roberts, since 1947 pastor of the Northfield, Ill., Community Church, has been elected executive secretary of the Syracuse and Onondaga County council of churches. A Congregational Christian minister, Roberts is a graduate of Andover-Newton Theological School.

On Aug. 11 the recently organized New York state committee on juvenile delinquency, of which Thomas J. Watson, Jr., is chairman, held the first of a statewide series of hearings.

Parking facilities for 100,000 spectators were provided for the 14th presentation Aug. 11-13 of "America's Witness for Christ," the Mormon pageant given annually on Hill Cumorah near Palmyra.

Mrs. Sheldon Robbins of Massapequa has been appointed cantor of the Jewish temple in that community. Members of the congregation believe that she is the first woman cantor in the 5,000 years of Jewish history.

Bishop Walter A. Foery of the Roman Catholic diocese of Syracuse recently issued a plea urging people to refrain from unnecessary shopping on Sunday so that day can be "set aside as God's day."

WALTER D. CAVERT.

Churchwomen Provide Aids To Kenyan Natives

From funds contributed by American churchwomen in World Day of Prayer observances this year, a $7,000 mobile audio-visual unit has been purchased for use in educational and evangelistic work among members of the Kikuyu tribe in Kenya, Africa.

Plan Service to Builders of Dam

Washington-Northern Idaho Council of Churches to Devise Joint Plan—Lutheran Laymen Meet

SEATTLE, Aug. 15.—At the 13th annual meeting at Seabeck conference grounds this summer of the Washington-Northern Idaho council of churches, the general board authorized appointment of a special committee to study the need and recommend a plan for religious services at the construction camp at Priest rapids on the Columbia river, where a $350 million dam is to be built. Around 7,000 men will be employed there over a six- to seven-year period, beginning next March. The board also granted three locations for new churches and approved seven requests for relocations. The meeting was attended by 191 officers and leaders of the ecumenical movement in this area—ministers, lay men and women and youth. During the sessions seminars were held on the Bible, field outreach, audiovisuals, international relations, missions, the United Christian Youth Movement and United Church Women.

Lutheran Laymen Consider Responsibilities

Over 3,000 delegates from all over the country came to Seattle June 26-29 for the 38th international convention of the Lutheran Laymen's League (Missouri Synod). The theme of the convention, "Speak Up for Christ," was emphasized in all sessions, speakers stressing the urgent need for evangelism and prayer in the life of the church. Delegates approved proposals that the league assist in raising "several million dollars" as a revolving building fund for church extension, that its board of governors develop an effective Christian program for young people, and that it cooperate with congregations, the synod and various organizations and institutions in "developing ways and means of using services of senior citizens more effectively."

Congregational Christians Prepare for Expansion

A five-year expansion plan was adopted by the Washington Congregational Christian conference at its recent 67th annual meeting in Seattle. Then delegates voted to establish one new church each year. In the past 15 months four new churches have been organized in the conference—at Mesa, Eltopia, Richland and Spokane. To assist in the expansion program Jackson E. Smith, formerly minister of New Fellowship Congregational Church, Tulsa, Okla., has been called as associate superintendent and minister of the conference. Delegates adopted resolutions urging abolition of capital punishment in Washington and Idaho, endorsing and appealing for support of the Washington-Northern Idaho council of churches' work among migrants, calling for "continued cordial relations" with Evangelical and Reformed ministers and churches, and emphasizing that the conference is "not a state organization, but a fellowship of churches of Washington and northern Idaho." An anonymous donor has presented to the conference $30,000 to

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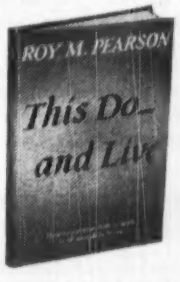

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N.C.C.J. Honors Seattle Educator

At its annual meeting here in June the regional conference of Christians and Jews presented to Samuel E. Fleming, superintendent of Seattle's schools, a national citation for his "outstanding contributions in promoting the cause of good will and understanding." In making the presentation Morton L. Schwabacher, regional N.C.C.J. chairman, pointed out that the "spirit of the melting pot pervades the entire Seattle public school system." Through the efforts of Mr. Schwabacher, an active Presbyterian layman, a number of Negroes and members of other races have been added to the public school staff. Principal speaker at the $25 subscription banquet was Maxwell M. Rabb, former Boston lawyer who is now associate counsel to Pres. Eisenhower.

Wesley Club Students Take Part in Work Camps

Since 1948 more than 57 members of the Wesley club at the University of Washington have served in work camps and caravans in various parts of the United States and overseas, as a means of expressing their social concern. The Methodist Board of Education pays their travel costs to and from the camps, lodging and food are provided by the project aided, and the campers contribute $50 each for other expenses. Recently students from the club helped establish Alaska's first summer Methodist youth camp at Hope by working on construction of a lodge with kitchen and dining facilities. At Nespelem on the Colville Indian reservation, 18 students helped renovate the church building. The students report that their experiences have proved a thrilling adventure in Christian living, one that is leading many of them into full-time Christian ministry.

And So Forth

A. Dean Osterberg, for the past five years pastor of Magnolia Presbyterian Church here, has been elected associate general secretary of the Washington-Northern Idaho and Seattle-King County council of churches.

In a biennial project of Christian Builders at University Congregational Church here, 30 high school pupils recently made a tour of the eastern part of the United States. At Washington they were greeted by Pres. Eisenhower.

The International Council of Christian Leadership, which sponsors breakfast clubs in many countries attended by diplomats, scientists, educators, industrial and professional leaders and government officials, held its 20th anniversary convention the first week in August in Seattle, where the first such club was organized.

A social study designed to develop an over-all 10-year plan for the 15 denominations cooperating in the Seattle-King County council of churches is being carried on this summer by Arthur L. Frederick, head of the College of Puget Sound's department of religion and research director for the council.

Five University of Washington students are spending their vacation working with the Wycliffe Bible Translators in the jungles of Peru and Ecuador. They are doing construction work, printing literacy material and helping establish mission outposts. The students' trip is sponsored by the University Presbyterian Church, which they attend.

Mrs. Toyohiko Kagawa spent a week in Seattle in June, speaking effectively through an interpreter at several churches and at the monthly meeting of the local church council. She is on a tour of the U.S. and Canada in connection with the 35th anniversary of the Friends of Prayer program, which supports Dr. Kagawa's efforts to train Christian leaders in Japan.

Late in July the Methodist Women's Society of Christian Service of the Pacific Northwest conference sponsored a school of missions and Christian service at the College of Puget Sound, Tacoma. Some 200 women attended.

Stressing the need for top leadership in the field, Gov. Langlie has appointed Dr. Thomas A. Harris, Arkansas psychiatrist, to direct Washington's penal institutions. During the past two years there have been two devastating riots at the state penitentiary.

GERTRUDE L. APEL.

Antisocial Bills Lose

In Hawaii, Moves to Liberalize Laws on Gambling, Liquor Are Defeated

HONOLULU, Aug. 2.—The recently concluded session of the territorial legislature, first in the islands' history to be dominated by Democrats, was one of the most controversial in recent years. The device of stopping the clock permitted the legislature to proceed for 30 days beyond the scheduled closing time—something of a record, it is believed, for that time-honored practice. Gov. Samuel W. King (Rep.) vetoed more than 70 bills, thereby destroying most of the Democratic program. Among the measures vetoed was an omnibus bill which would have completely revised the territorial tax structure.

Mix-up Confuses Law on Capital Punishment

In matters with which they were particularly concerned, the churches are well satisfied with the legislature's accomplishments. Attempts to establish pari-mutuel gambling, lower the resident requirements for divorce and liberalize the liquor traffic were either defeated or held in committee. The legislators passed up a bill calling for repeal of the mandatory capital punishment law and adopted in its place a law which in first-degree murder cases would leave the matter of capital punishment up to judge and jury. However, after the governor had signed that bill it was discovered that a mistake in writing it has the effect of completely abolishing capital punishment in the territory. The new law will probably be tested in the courts.

Hawaiian Congregationalists Draw Nearer National Body

With surprisingly little debate, the Hawaiian Evangelical Association of Congregational Christian Churches at its annual meeting in June adopted a program calling for greater support of the denomination as a whole and for wider participation in its activities. The program was proposed by Nelson C. Dreier, the association's new general secretary. Representatives of some of the more conservative congregations questioned the advisability of the association's going on record in support of the denomination's Council for Social Action. But when it was pointed out

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that individual churches can still designate where their benevolences are to go, the matter was dropped and the new support program was adopted unanimously. Special guest at the meeting, held at Kamehameha Schools here, was Albert Buckner Coe, moderator of the denomination's General Council. The business sessions were presided over by Sueki Okumura, a member of the Makiki Christian Church, Honolulu. Clarence Dunham, pastor of First United Protestant Church, Hilo, was elected moderator for the coming year.

Islands Get Ready for Episcopalians

Hawaii's tourist industry and other businesses are cooperating with the Episcopal missionary district of Honolulu in plans to entertain the 58th General Convention of the Protestant Episcopal Church here Sept. 4-15. This will be the largest convention of any kind ever to be held in the islands, though recent years have seen efforts to make Honolulu a convention city. Already the lack of an adequate civic auditorium has claimed the attention of government and private interests. To date 2,500 persons have made reservations, and the total attendance is expected to exceed 3,000. Such a group could not have been accommodated a year ago, but hotel space has nearly doubled in the past few months. Even so, some delegates will be housed in private homes, including those of non-Episcopalians who have agreed to cooperate in entertaining the visitors. More than 40 non-Episcopal Protestant churches will have guests from the convention in their pulpits during the sessions.

Ruth Seabury Makes Last Speeches in Honolulu

Ruth Seabury, Congregational Christian missions executive, made several of the last public appearances before her sudden death July 30 when she spent a week here earlier in the month on her way home from her four-month visit to southeast Asia. She spoke at the special worship service arranged by the Honolulu council of churches to coincide with the opening of the Big Four conference in Geneva July 18. On Sunday July 24, the day before she left Hawaii, she spoke at Central Union Church here and appeared on "Religious Roundtable," the television program sponsored by the local council.

And So Forth

Paul Bachman is the new president of the University of Hawaii, succeeding Greg Sinclair, who retired July 1.

Thomas C. Major, a local businessman, was elected new president of the Honolulu council of churches in June. A member of St. Clement's Church, Major is the first Episcopalian to hold the post.

The three "turncoat" G.I.'s who chose to return from Communist China spent Sunday July 24 in Honolulu. They were free to do as they pleased here, and no incidents marred their visit. Two of them attended services at Our Redeemer (Missouri Synod) Lutheran Church.

Donald O. Legg, formerly of Peoria, Ill., arrived in the islands early in June to become pastor of First Christian Church here. First Methodist is also to have a new pastor —Frank Butterworth, who will arrive in September. RICHARD D. ISLER.

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